

Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
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MISSION MEETING NUMBER.

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General Notes.

On May 20 a memorial service for the late King Edward was held at Kobe College, Bishop Foss, of the S. P. G., giving an appropriate address, on the work and influence of the late sovereign.

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Japan has eleven and two tenths per cent. of her population in elementary schools, and spends one dollar and forty three cents for each student in these schools, or sixteen cents *per capita* of entire population.

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The Kobe Orphanage, a worthy philanthropy conducted by *Kumi-ai* Christians, celebrated its twentieth

anniversary on May 22. The usual number of children cared for is about one hundred and twenty.

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Decoration Day was observed at Kobe and Yokohama. At Kobe, Americans gathered at the Consulate, and proceeded to the cemeteries, where the graves were decorated with flags and flowers. An eloquent address on "Lincoln," was delivered by Rev. Chas. Reynolds Brown, D.D., of Oakland, Calif., author of the well known book, "The Social Message of the Modern Pulpit," which embodies his Lyman Beecher Lectures, at Yale, in 1905-6.

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On Je 3 the annual meeting of the Japan Red Cross Society was held at Tokyo, when it was reported that the present membership is 1,525,822, and the funds, 11,143,327 *yen*. 13,026 persons were assisted by the Society during the year, and 77,130 patients were received into the Red Cross hospitals. 163,000 *yen* was sent to the Italian Government, to aid earthquake sufferers. The Society sent an exhibit to the Anglo-Japanese Exhibition, now in progress at London.

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The Kyoto Y. M. C. A. building has not been dedicated, but it is entirely

PACIFIC
Theological Seminary

finished, and the furnishings will soon be in place. The building and furniture cost 75,000 *yen*, and the lot, 24,000 *yen*. It is expected that the formal opening ceremony will come sometime in the fall. The popularity of the building has already been proven. Over fifteen hundred men and women paid admission to hear a Christian lecture by Dr. Nitobe, in the new hall, and some two thousand crowded in to hear Count Okuma, on the occasion of his visit.

* * * *

Kobe College has been fortunate, of late, in its distinguished visitors. Count and Countess Okuma stopped, for a few minutes, on their recent tour, the Count making a brief speech to the students, in which he gave high praise to the quality of the alumnae, as he knew them. He then presented the school with a copy of his new "Kokumin Tokuhon"—literally, "National Reader," a book through which the national spirit of Japan may be cultivated. President King also visited the college, addressing it on the subject of the "Germ-Thought."

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Founder's Day at Kobe College was observed on May 21, the first exercises being the devotional exercises of the students, with the planting of the annual ivy. The afternoon's program consisted of formal exercises, with an address by Madam Osako Hirooka, of Osaka, telling something of her own experiences, and emphasizing the need of the spiritual side of education. This meeting was followed by literary exercises by the students, for the benefit of the parents, who had been specially invited, and who were afterwards entertained apart from other guests, for the purpose of informal conference.

* * * *

The Japan Mission of the American Board, at its Annual Meeting, in May, 1910, adopted the following resolution:

"Whereas, Miss Mary Bryant Daniels was, for twenty years, an active member of our mission family,

"Resolved: That we, the members of the Japan Mission of the American Board, herewith record our appreciation of her untiring and unselfish zeal, and her success in school, in social work, and in evangelization; and express our sense of loss in her departure hence, while yet glad in the thought that she is one of that innumerable host who, having turned many to righteousness, shall shine as the stars, forever and ever."

Hilton Pedley, Chairman.
Otis Cary, Secretary.

* * * *

At our Annual Meeting a large map of Japan was used—with prefectures numbered, and with cities in which missionaries reside, marked. Readers will find the map in Clement's "Christianity in Modern Japan" (Am. Bap. Pub. So., 1905), or the more recent and more excellent one in Count Okuma's "Fifty Years of New Japan" (Dutton and Co., 1909), an aid in understanding the statistical tables accompanying Mr. Pedley's article. There are nine hundred and thirteen Protestant missionaries located in eighty-seven places, but nine large cities have over sixty-two per cent. of the total number. Tokyo alone has nearly twenty-seven per cent., or two hundred and forty-five. Osaka, Yokohama, Sendai, Kobe, Kyoto, Nagoya, Nagasaki and Hiroshima are the others.

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"It is certainly cause for congratulation that the work of the Glory Kindergarten has commended itself to the Japanese Government; for, if signs fail not, such is the case. During the last year, the Superintendent of Japanese Educational Affairs, in Manchuria, the Secretary of the Manchurian Railway, a position equivalent to that of the Governor of Hyogo *Ken*, and the Supervisor of Schools in Mukden, have combined in asking for the best teacher available from the Glory Kindergarten, the purpose being to establish similar work in Tairen, and, later, all along the Manchurian Railway. It is hardly

probable that a suitable teacher can be spared. An invitation on a smaller scale, has come from the *Gakumu Shumin* in Taiku, Korea. This invitation was reluctantly declined."

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The following was also adopted by the Japan Mission of the American Board, at its Annual Meeting, at Arima, at the end of May:

"After forty years of work in Japan, Mrs. Mary Jane Forbes Greene, aged 64, fell asleep in the Lord, at her home in Tokyo, Apl. 18th, 1910.

"We, the members of the Mission of which she was the first woman to come to Japan, feel that we have lost one who, in the perfection of her home life, was not only a blessed example and inspiration to every succeeding home in our Mission, but was, in a profound sense, the mother of us all. In the making of our homes, in the education of our children, in binding our families into one delightful society, in cementing our mutual friendships, in keeping noble ideals ever before us, we all rise up and call her blessed.

"She taught us, also, though unconsciously, how to make our homes increasingly attractive and every way helpful to the Japanese, and thus influential in making a Christian atmosphere around us.

"Winning and cordial in all her ways, full of social resources, alive in intellectual attainments, and rich in perpetual manifestations of the Christ-spirit, she has been to every one of us a ceaseless influence for good, and good only.

"Feeling deeply our own loss, we know something of what those who held the more sacred relation to her of husband and children must experience, and we take this occasion of our Annual Meeting to express unitedly our profound sympathy with all the members of her family in their loss.

"But we would not leave the thought of loss in their hearts nor in ours. We

bless and praise our living, loving Father in Heaven for her long, rich life in her home, in our Mission, and in the churches and wider circles of Japan, and we rejoice in the everlasting gain that is hers, and in her larger usefulness in the eternal Kingdom of God."

* * * *

The action of our Mission touching expansion is:

"Resolved:

"1. That, in asking for re-enforcements, our first duty is to seek a supply for the needs of existing stations, and we therefore ask the Prudential Committee to send at once:

One family for Niigata.

One " " Sapporo.

One single lady for Matsuyama.

One " " " Osaka.

One " " " Kyoto (music teacher).

Two single ladies for Miyazaki.

Two " " " Tottori.

Two " " " Kobe (one kindergartner, one music teacher).

Two single ladies for Niigata.

Two " " " " short terms of service as teachers of music in Kyoto and Kobe, while the permanent music teachers are learning the language.

"2. That we ask the Prudential Committee, after supplying the needs of the existing stations, to send such re-enforcements as will enable the Mission, at the earliest possible time, to establish at least two new stations, as the first move in a policy of extending the work of the Mission. The normal force for a new station is two families and two single ladies; and no new station should be opened with a smaller force than two families, or one family and two single ladies.

"3. That, although requests for missionaries have come from several cities, we cannot decide upon the comparative advisability of these as new stations until a thorough investigation has been made by the Outlook and Evangelistic Committee in conference

with our Japanese associates. At present we simply express the opinion that only very exceptional circumstances would justify the opening of a station in a city already occupied by other missionary workers.

"4. That, since the work of our Mission should be one, we request that the three woman's boards, in sending out new ladies, will make it possible for the Mission to arrange locations and future re-adjustments without the necessity of considering to which particular board the lady concerned may belong."

Personalia.

Admont Clark graduates at Oberlin this month.

Miss Abbie Maria Colby, at last report, was at Battle Creek, Mich.

Born to Mr. and Mrs. Dana Irving Grover, a son, Dana Irving, Jr., at Kyoto, Je 13.

Rev. Geo. Allechin and family sailed from Kobe, on furlo, June 11, by the *Empress of Japan*.

Miss Lucy Ella Case has a good number of pupils, and is doing well at Los Angeles, Calif.

Mrs. Chas. S. Griffin (Mary Avery Greene) attended the service at Kobe, June 4, in memory of her mother.

Miss Margaret White is president of the junior Christian Endeavor Society at Plymouth Cong'l Church, Columbus, O.

Miss Elizabeth Lippincott Dean, of Winding Way, Avondale, Cincinnati, O., sailed for home, by the *Manchuria*, from Kobe, June 12.

Rev. Charles Burnell Olds and family left Kobe, on furlo, by the *Manchuria*, June 12. Address: Gardena, Calif.; after Sep. 1, Oberlin, O.

A daughter, Lozette, was born, May 27, to Rev. Emil and Mrs. Schiller, of the General Evangelical Protestant (German) Mission, Kyoto.

All of Miss Barrows' friends will rejoice that she has got so far toward Japan as to be authorized by the Prudential Committee to return.

Dr. Rowland had an interesting article on "By-Products of Christian Missions," in the February *Middlebury Campus*, the student organ of his *alma mater*.

Rev. Sidney Lewis Gulick, D.D., left Kyoto, May 21, for Edinburgh, *via* Siberia, to attend, as delegate, the World's Missionary Conference, which began yesterday.

The engagement of Miss Florence Stratton Allechin to Rev. Chas. W. Iglehart, of the M. E. Mission, at Tokyo, was announced during our Annual Meeting, at Arima.

Pres. King gave the first part of this month to lecturing in Kyushu. At Miyazaki, Miyakonojo, Kumamoto, and Nagasaki there were crowded houses to hear him. He left Japan Je 9, for Korea, and then China.

Dr. Greene returned to Kobe June 1, from his trip to Manchuria. On the evening of the 4th, there was a memorial service for Mrs. Greene, at Kobe Church, under the auspices of the Hyogo *Bukai*.

Rev. F. E. Clark, LL.D., in an article in *The Christian Herald*, on his January experiences in Japan, says: "Our honored American Ambassador, Hon. T. J. O'Brien, told me that Rev. J. H. DeForest, D.D., was, in his opinion, the most influential foreigner in Japan."

Rev. Chas. Reynolds Brown, D.D., pastor of Oakland, Calif., Congregational Church, and Mrs. Brown, have been spending their vacation this year in Japan and China. It has been a great privilege to have them with us in several of our stations, and at our Annual Meeting.

Rev. Chas. L. Storrs, Jr. of our Foochow Mission, Shaowu, whose visit to Japan, last summer, many will recall with pleasant memories, had an interesting article on "Being a Chinese School Boy," in a recent "Shaowu Number" of the *Foochow Messenger*, a little magazine in its seventh volume, published by his Mission.

Mr. Wm. Bacon Pettus, Y. M. C. A.

Sec'y, Nankin, China, has been visiting his sister, Mrs. Ray, of the Southern Baptist Mission, Shimonoseki, and made a flying visit, Je 8, to his sister-in-law, Miss Charlotte B. DeForest, at Kobe. He reports a very decided tendency of Chinese students in several mission colleges, toward the Christian ministry.

Mr. G. S. Phelps, Y. M. C. A. Secretary at Kyoto, returned from furlo, *via* Siberia and Dalny, reaching Kyoto Je 2, very much improved in health. Mrs. Phelps is detained by the poor health of her mother, Mrs. Ward. The former and Mr. Phelps' mother are expected in Japan during the fall. Mr. Phelps is in charge of the national work, in Mr. Fisher's absence, and divides his time between Kyoto and Tokyo.

Rev. Frank Newhall White, D.D., pastor of Union Park Cong'l Church, Chicago, and member of our Mission at Sendai, Tsu, and Osaka, from Nov. 7, 1886 to Apl 26, 1893, is temporarily supplying the pulpit of Central Union Cong'l Church, Honolulu, of which Rev. Doremus Scudder, D.D., formerly of our Mission, is pastor. We presume this is a vacation exchange. Both of these pastors are corporate members of the American Board.

Okayama Ken Kakuchō.

The most thoro evangelistic campaign ever undertaken in this prefecture, both in time, territory covered, and workers engaged, opened in Okayama, May 2. The other places sharing in it, were Tsuyama, Kuse, Ochiai, Takaya, and Saidaiji (Kyokuto Church). Ten workers from outside, including Pastors Ebina, Miyagawa, Watase, Makino, and others, and one missionary, Dr. Newell, came together, and concentrated their efforts upon these places for ten days. The most complete preparations had been made, during a month previous, by constant preaching meetings, in different sections of the cities. At least

two meetings were held every day. They were attended by large numbers, the interest being maintained to the last. With the churches filled evening after evening until a late hour, it was manifest there was a real desire for spiritual food, and a belief that it could thus be secured. There was a deeper earnestness shown, and a greater desire for religious experience, than in any previous meetings known to the writer. The untiring devotion of the workers, and their giving of themselves without stint, were also notable. Never before in Japan have I heard the personal appeal made with so much force and evangelistic fervor as by Mr. Ebina during the three days he was with us in Tsuyama.

In Okayama the number of meetings held was twenty-six. For the convenience of the candidates baptismal services were held at three different times. The number thus uniting with the church was one hundred and fifty-one. Of these, nineteen were from the Orphanage, three of them school teachers. Nine were from Hanabatake. Among others receiving baptism was an old lady over seventy. Last year, thru the reformation wrought by Christianity, in the lives of son and daughter, she had been led to place Christ above her own god, Inari San (the god of rice). Thru the influence of these meetings she has been bro't to discard that worship altogether. Another incident was connected with the baptism of one of the police inspectors. By special request from the Christians, he was allowed half a day off Sunday, so that he could attend the church service. He has special oversight of the Hanabatake district.

At Takaya twenty-eight meetings were held, and the number receiving baptism was fifty-six.

At Tsuyama the number of meetings held was twenty-four. Dr. Newell spent his six days inconnection with the work here, rendering most efficient service, and, incidentally, enlivening the solitary hotel life of the writer. A new departure was made this time, by extending the work to three

of the nearby villages, in which members of the church reside. As in Okayama, baptismal services were held at three different times. The number baptized was sixty-nine. Thirty others made the decision to be Christians, but were unable to receive the rite at this time. Among those baptized was the proprietor of the largest book-store in town. Thirteen of them are workers in a filature and silk-weaving factory, in which three hundred are employed. They are the firstfruits of a most promising work, which was begun a few months ago. One of the overseers was a Christian. Thru his influence some of the women became interested in Christianity, and began to attend the evening service at the church. The proprietor having heard about the work among the operatives at Ayabe, in the Kyoto field, was favorably disposed. It is said that the spirit of the workers has a more immediate effect upon the quality of the product in this industry, than in any other. The attendance at the evening service, from this establishment, before the recent meetings, had increased to fifty or sixty. Two months ago the proprietor asked to have a weekly meeting held at the factory. Of course his request was most gladly acceded to. He, too, has now decided to study Christianity for some months, with the determination of becoming a Christian himself, with his family. Thus a most encouraging beginning has been made in an entirely new direction.

Examination revealed the fact that nearly all those baptized had been under Christian influences for a long time, many in other places. The movement has resulted not only in this large accession to the churches (about three hundred in all), but in a most gracious quickening of their spiritual life.

SCHUYLER S. WHITE.

About Mission Meeting.

"We came, we saw, we conquered."
We came forty seven adults and eighteen children strong, in spite of the fact that the gray prophets had shaken their heads over the prospects of a very small mission meeting. And we stayed from Thursday night till Wednesday noon, and had only one rainy day! We had our friends come, too, and a splendid list were they,—including Pres. King, of Oberlin, Dr. and Mrs. C. R. Brown, of Oakland, Cal., Mrs. and Miss Camp, of Winsted, Conn., Miss Julia Francis and Miss Alice Bridge, temporary residents of Kyoto, and Rev. T. Makino, the pastor of the Kyoto Church, on invitation to address the Mission.

We saw the beautiful hillsides and streams of Arima, its "carbonic gushing place," as one picture card of a gaseous spring is labeled, the dear old chapel, moved up stream, nearer the waterfall and farther from the sounds of the village, and the beautiful communion service of individual cups, presented to the Mission by Sec'y and Mrs. Hicks, and used this year for the first time. At the annual sociable, on Saturday evening, we saw scenes from Dickens' "Our Mutual Friend," presented by some of the Kobe members, with the aid of Miss Sue Gulick. Mrs. Walker, in her guise as Mrs. Wilfer, left an ineffaceable impression. We saw the bright procession of the children at their annual meeting Sunday afternoon. With their help that day, we saw the seven colors of the prism of love, from 1 Cor. 13. Some of us will not soon forget, with the sweet, childish accents echoing in our memory, that "Love is kind."

In the annual reports we saw the past year as a year of progress. The temporary withdrawal from work in Immanuel, Hokkaido, was a disappointing item against the encouraging one of getting a new church almost full-fledged in Ashikaga, Joshu. The work of Evangelist Takahashi and his

"apostolic band," in Hyuga, made the heart beat faster with the thought of its far reaching effects. The success of the Matsuyama Girls' School, whose attendance has trebled in five years, the prosperity of other schools and institutions connected with the Mission, the numerous church-building enterprises that have been aided by personal subscriptions, and that we wish could

have been helped more, the requests to open up new work in Sapporo and Matsuyama fields, and for more workers in a majority of the other fields,—all these are signs of advance. Of consummate interest was the report of the Committee on Expansion, which presented a long and detailed paper on the whole field of Japan, and the extent of its evangelization. The mute appeal of



AMERICAN BOARD MISSION GROUP, ARIMA, MAY 30, 1910.

the great, marked map, and the long tables of statistics that hung before us throughout the sessions, will long repeat its claim for a vigorous increase of forces, and for renewed and aggressive efforts for evangelization. The devotional meetings of the session, on the general subject of "Opportunity," kept before us the same stimulating thought; and Mr. Makino's address on the methods and results of the special evangelistic campaigns (*kakuchō dendō*) conducted by the *Kumi-ai* churches, showed us how the five-years' Pentecost (as he said) that has added three thousand members

to the *Kumi-ai* body, has likewise trained its leaders to healthy, constructive forms of doctrine and organized work.

These visions of our own near field were expanded for us into spiritual visions of broad truths, in the addresses of Dr. Brown and Pres. King. In Dr. Brown's address on the "Source of Motive," we were led up through the appeals of success, popularity, and the approval of one's conscience, as rewards of right action, to that highest reward of "life more abundant" that comes with each well-done duty. In Dr. King's address on "Personality," we saw, through

psychological evidence, as also in the teachings and practice of Jesus, that reverence for personality is an essential factor of success in all spiritual work. In the annual sermon, Sunday morning, on "Elements of Opposition in the Ministry of Christ," Dr. King once more gave us truths that stirred the heroic in every heart, that showed each listener how, in the midst of opposition from former companions, from members of his own household, from narrow party leaders, from once avowed followers, it is enough for the disciple that he be like his Lord. And in the communion service that followed, Dr. Brown pointed out to us how the simplest daily acts of washing and eating have been raised by Christ into acts of the most sublime significance. At that morning service, Miss Bates and Miss Florence Allehin were welcomed into associate membership of the Mission Church. In the evening a memorial service was held for Mrs. Greene and Miss Daniels, and, in the mirrors of memory, we saw once more the radiance shed by loveliest personalities. It was a matter of regret that Dr. Greene's trip to Manchuria prevented him from being present.

And we conquered—various things; although, when, at tea, Saturday afternoon, Mr. Allehin announced the engagement of his daughter, Florence, to Rev. Charles Iglehart, we felt that at least one palm of victory must be granted to the Methodist Mission. But we did conquer a docket of eighty-three items, plus at least seven that never got on the docket; and we conquered our spirits, too, when it was necessary. The problems of finance, location, and expansion were met, and, for the most part, solved, —on paper. The problems of location were hardest in connection with Niigata and Miyazaki; but Niigata is to be reopened when Mr. and Mrs. Curtis come back, and the Mission expresses the desire that they may have associates; and Miyazaki, now left lonesome by the jurlough of Mr. and Mrs. Olds, is to be dantly repopulated by temporary loans

of Miss Talcott and Miss Wainwright, by their respective stations, unless some better plan should be evolved later. Miss Allehin takes up music work in Dōshisha Girls' School for a year, and Miss Bates goes to the Language School, in Tokyo.

Expansion calls for more money, and financial problems arose in the gauging of these needs. Larger appropriations are needed, not only for evangelistic work, but also in institutions. And more people are needed. The reasonable and immediate needs of the work footed up as eleven ladies for this year, two for specific needs next year, and two families. It is hoped that three mission daughters, Miss Harriet Agnes Taylor, Miss Edith Curtis, and Miss Louise Hyde DeForest, all now in America, may be able, in the course of time, to join forces with the Mission. As for expansion in territory, the Japanese in Korea, this year, for the first time, have been recognized as a legitimate field for the Outlook and Evangelistic Committee; and a recommendation was passed for the loan of a family for work there, a year at a time. When the needs of work already begun, are supplied by the reinforcements above mentioned, the Mission proposes to enter upon a plan of definite expansion, beginning by the opening of two new stations not yet selected. The lack of dissenting voices to the proposition for expansion, coming as it does with the earnest desire of the *Kumi-ai* body with which the Mission is associated, is one of the significant facts of the case. We have all been fired with eagerness for it. "Enthusiasm," "unanimity," "hopefulness," "spirit of aggressiveness,"—these are some of the qualities which commentators have noted as characteristic of this annual meeting.

CHARLOTTE DEFEST.

Some Lessons from Experiences of Our Forward Movement Since 1906.

[The following is based on rather full notes in English, by Rev. Toraji Makino, Pastor of Kyoto (*Kumi-ai*) Church, of his address on the above subject, before the Annual Meeting of the Japan Mission of the American Board, at Arima, May 31, 1910. EDITORS.]

Mr. Chairman, Ladies and Gentlemen: I bring you greetings from the Standing Committee of the *Kumi-ai* Churches. To appear in my present capacity before those to whom, for many years in the past, I have been accustomed to look up as my teachers and elders, I deem a special honor, and I can not help recalling my feelings before the Prudential Committee of the A. B. C. F. M., last summer, when they tendered me the honor of sitting at their table, at a meeting specially arranged for me, when I visited the Congregational House. I felt like one who had come back from a far outpost to his own headquarters, to report recent news from the field, to his own dear friends. It is with similar feelings that I meet you now.

Turning to my subject, I must congratulate you as a Mission, and ourselves as the *Kumi-ai* body, on the rapid progress we have been making, the past few years, since the last war. We are now increasing every year, quite noticeably. At the end of last year the *Kumi-ai* churches alone reached a membership of nearly sixteen thousand adults, besides children. Since members of your mission churches are not included in our statistics, when these are added, we have well on toward eighteen thousand adults. We almost equal the Presbyterian body, which now, among Protestant bodies in the country, leads in membership. Methodists are dropping behind, these recent years, and Episcopalians are standing still, so far as numbers are concerned. The *Kumi-ai* churches are making splendid progress.

A new feature in our work appeared with *shūchū dendō*, concentrated evangeli-

zation, now called *kakuchō dendō*, expanding evangelization. We may call this new feature the Forward Movement. Its origin was rather sudden and unpremeditated, as a result of the earnest discussions at the ministers' association, and at the annual conference of the *Kumi-ai* churches, in the fall of 1905, right after the announcement of peace, and when the great naval review was held at Yokohama. We did not know what to do to meet the wide-open opportunity at that time. We came to the conclusion that we had no help to rely upon, except God's power in our own hearts. "Heart within and God overhead." The first campaign of the Forward Movement, was conducted the following spring (1906) at Sendai, in the East, and at Kōchi, in the West, and, on a rough estimate, it was conducted in over fifteen different places during that year; in about thirty places, in 1907; and in a total of more than a hundred different places down to the present. Those who received baptism during these campaigns, were three hundred and eighty in 1906; eight hundred and twenty in 1907; six hundred and fifty in 1908; four hundred in 1909, and seven hundred and fifty in 1910, up to the end of May. This makes a total of three thousand. Those baptized after the campaigns are not included. Pentecost in Japan has been the result of strenuous efforts on the part of many hundreds during five years, instead of the work of one day as in the apostolic age.

These campaigns have generally lasted from five days to two weeks, or even three weeks, in case of Osaka last March, besides preparation beforehand and training afterward. Great importance is attributed to good preparation. The better the preparation, the better the result. Daily prayer meetings, daily preaching services, not only in churches, but also in private houses, and various kinds of Bible classes are among the means of preparation; but personal work was the first and the last means,

among members and inquirers. Besides *Kuni-ai* pastors and missionaries, there are Bible women, laymen, and lay women, along with pastors of other denominations, to help. Usually from four or five workers to ten or fifteen were engaged in a campaign. At Osaka the number was over thirty. I can not enumerate how many hundred workers have engaged in the work, in the five years. There have been good lessons and helpful discipline for them.

As for the money for conducting these campaigns, we are accustomed, at our annual conferences, to hold a mass meeting, chiefly of Christian business men, at which a special contribution is asked for the next year's forward movement. About two thousand *yen* is raised every year. We call this a "general fund," out of which we usually pay the traveling expenses of the preachers and workers, and sometimes a little more. Expense of entertainment and other local expenses are met by the local churches; this local contribution amounts to even more than what comes from the "general fund." Some twenty-five to thirty thousand *yen* have been devoted to this forward movement, within five years.

I now ask you to consider the lessons we have learned from this forward movement. (1) Positive truth must be taught—not discussion, not creed, not theory, but positive truth such as can only spring from spiritual experiences of Christian nurture. Not conversion alone will furnish such equipment, but spiritual discipline is essential. You may think the language is the first and great obstacle you encounter. It may be so, but we Japanese preachers have just the same difficulty as you do. Christian preaching is a new thing in Japan, and sometimes it is not intelligible to the common people, even when the preacher is a Japanese expert. One of our most eloquent and successful pastors once delivered a sermon on "Abraham and Moses." A man who heard the sermon, understood these names as *abura-*

tori and *mōja*, meaning "lazy workmen" and "blind men," and he said to me at the close of the service: "Christianity is surely a good thing, if it can make lazy fellows work, and can help the blind." Many missionaries, like Dr. Brown and others, have done good work, while unable to use the vernacular, because they had the spiritual life. Not language, not method, but possession of positive truth springing from spiritual experience, wins men. Life can be inspired by life only, and by nothing else. (2) Points of contact must be discovered. How may we touch the hearts of the common people? Daily intercourse with the people—both Christians and non-Christians will help. I have often noticed that good, substantial biblical sermons are preached to new comers, or elaborate scientific lectures are given before farmers and laborers. "Pearls before swine." Unless we find points of contact, we shall fail to hit the mark. And here, I wish to beg you to join the Japanese churches, as associate members, at least, if not as full members—which is most desirable. (3) Need of well planned prearrangement. This is not the time for skirmishing. We must make a full attack, with our entire army. We need system, organization. The whole field must be surveyed thoroly. (a) We should use literature, not only Christian publications, but also the local, secular papers and magazines. Before the campaign begins, the newspapers should be won to an interest in the movement. (b) Schools, private and public, from primary school to university, should be prepared for the reception of our workers, so that Christian lectures may be delivered at the schools, and the sympathy of teachers and pupils and homes enlisted. In most cases, we have found no trouble in securing these results. (c) Offices, stores, hospitals, and other institutions should be induced to welcome Christian preaching. It is wonderful how these secular institutions respond to our requests and offers. (d) Private houses must not be overlooked, but visited

and prepared for the coming of our workers to the city. Persons are seldom persuaded to take our side, unless they are reached thru a friend or member of the family. (4) An aggressive method must be used. Hesitation and vacillation are useless. Remember that the seeds of Christianity have been sown in this land already for more than thirty years. Many are waiting for our sickle; we must reap and do it promptly. I have often found that *Kumi-ai* ministers are very unskilful in the conduct of meetings, from not taking the group spirit into due consideration. I think the "Holy Spirit" of the apostolic age may be explained, to some extent, theoretically, as the group spirit. People must be conducted and guided as a group. This does not mean that we are to neglect individual treatment, but the individual method is often too slow; it must be supplemented by the treatment of people in the mass or group. It is not a season for marking time. We must go ahead, forward, and, by aggressive method, get people by the group. That hearts are prepared for this method, may be shown by examples. An Osaka physician heard Dr. DeForest in the seventies, and, for over thirty years, had been an inquirer, until he was led to make a decision in the recent Osaka meetings. A young man at Kyoto was a regular attendant at our church for years, but had escaped our notice. When he died, he left a diary filled with Christian sentiments, ending with a prayer written, in the first part, carefully, but, towards the end, in characters faint and indistinct, showing that it must have been written when he was conscious that his end was near. His brother found the diary, afterwards, and was so powerfully influenced by it, that he was converted and induced many of his friends to attend church. And there are many similar examples. To reap such fruit, an aggressive method must be employed. (5) We must pray for greater results and be ready to meet the demands of the answer to our prayer,

whenever it comes and whatever it may be. Greater work and better results are to be aimed at. A large crop of per-simmons always means a better quality of the fruit. When the crop is small, the fruit is poor. Do not be afraid of a large number of baptisms. The outside world is changing, and things are being done on an increasingly large scale. We must face the facts manfully, as Christians. Try to "strike twelve" always. Don't be afraid of a great outcome. "Greater things shall they do," says the Master. We are often afraid when we come to face the direct answers to our prayers. In the forward movement, church members find themselves obliged to work, and the result for them is that they are well disciplined; in this respect the movement is a gain for them, if not for the new converts. There is good discipline for church members, then, when large additions are made to the churches. (6) We Japanese ministers are deficient in the teaching quality. We are very poorly equipped in this respect, viz., how shall we teach church discipline? how shall we teach biblical knowledge? how shall we teach Christian doctrine? You are teachers. You must be conscious that we need you especially for this purpose. How can we teach all these new members? We are very few; we feel our ranks are thin. You may say that new missionaries require time to become well prepared. More time is necessary to raise up us native ministers; at least ten years are needed for us to become efficient ministers, after we have given proof that we are thoroly converted, and that we are good Christians. *Kumi-ai* churches in the large cities are ready to receive any well trained new missionary, even tho he may be quite unprepared so far as concerns the use of our vernacular, if he have ready hands and a willing heart to go into the direct work. We are only afraid that you missionaries will be too conservative about expansion to meet the changed conditions of the country. Come to the front. We want you not

only in Japan, but also in Formosa, Korea and Manchuria. Remember that we are not serving denominations, nor nations: we are serving Him who gave His life to save the lost. Anywhere He commands us to go, we must go, and work for the sake of those for whom He gave His life. May He bless you all! Ladies and Gentlemen, I thank you for your kind attention.

Report of the Outlook and Evangelistic Committee on Reinforcements.

The evening of January 20, 1910 will always be a pleasant memory in the minds of the seven members of the Mission, who were privileged to meet, at that time, four representatives of the *Kumi-ai* Standing Committee, to discuss the question of missionary reinforcements. The discussion was largely informal, conducted in a most friendly spirit, and animated by a genuine desire for the rapid extension of God's kingdom in Japan. The result was a decision to appeal to the American Board for such reinforcements as, after a careful study of the field, the Mission should consider necessary, in view of all the facts.

The following day the Committee Ad Interim of the Mission decided upon a plan of action, the details of which were circulated among the different stations, and the gist of which was to request the Outlook and Evangelistic Committee to summarize station requests for reinforcements, make a careful survey of the regions not included in the work of the stations, with a view to recommendations for action at the annual meeting, in May.

There are four principal sources from which material has been drawn, for the recommendations about to be made in this report. They are: (1) A draft of the paper prepared by Mr. G. M. Fisher, for presentation at the Edinburgh Conference, in June, 1910, a paper that is without doubt the latest and most com-

plete statement of Japan's present religious status, and of its claim upon the Christianity of the West, during the next decade. (2) The definite requests prepared by the stations of the Mission. (3) Similar requests preferred by the local associations of the *Kumi-ai* churches, and, (4) Written opinions from missionaries of societies other than our own, and located in centres not occupied by representatives of the American Board. For the sake of a clearer understanding of the situation, a map and statistical tables have been prepared.

A hasty glance at a map of Japan, in which missionary centres are marked, may lead us to conclude that the ground is fully covered, but several considerations may lead us first to suspend judgment, and then to reverse our opinion.

According to Mr. Fisher's paper, only about fifteen million people, or less than one third of the entire population, and these composed largely of officials, professional men, and those in the schools, can be said to have been directly and profoundly influenced by Christianity. The remaining thirty-five million, composed of the aristocracy, farmers, merchants, factory and railroad employees, soldiers, sailors, fishermen, and day-laborers, have, as a whole, become acquainted with the Gospel only in the most general way. Again, while there are over twelve hundred missionaries, Y. M. C. A. and Y. W. C. A. workers scattered throughout the country, the "Christian Movement" of 1909, reports no less than six hundred and forty-five, or fifty-four per cent. of these, bunched in the eight largest cities—Tokyo, Osaka, Kyoto, Yokohama, Kobe, Nagoya, Nagasaki, and Hiroshima. This leaves five hundred and fifty workers to be distributed among the remaining one hundred and six cities and towns now occupied—an average of five to six in each town, and the district of which it is the center. Of these one hundred and six centers twenty-four have but one foreign representative, and nearly fifty are limited to three at most.

As the ratio of foreign to native-born workers—(ordained, unordained, and Bible women) is about one to one and a half, there is, say, an average of two hundred workers of all kinds in each of the eight largest cities, and an average of fifteen workers of all kinds in each of the remaining one hundred and six places. In the places occupied, ten have a population of over one hundred thousand, sixty places, from twenty to one hundred thousand, and twenty from ten to twenty thousand. Moreover, if we could imagine all the Christian work being done in Japan confined to these one hundred and fourteen places, they would still, be very much undermanned, and there would be left thirty-five cities of over twenty thousand, more than two hundred cities of over ten thousand, sixteen hundred towns of over five thousand, and thousands of smaller towns and villages without a single worker.

What is to be done, so far as the missionaries are concerned, in regard to these still untouched fields? Shall more missionaries be sent, and, if so, how shall they be distributed? It is worthy of note that prominent missionaries and leading Japanese pastors, consulted by Mr. Fisher, have uttered no word favoring decrease, while nearly all are in favor of a substantial reinforcement. Moreover the consensus of opinion among these same men is that about half of the contemplated reinforcements should locate in cities with a population of twenty-five thousand and over, while the other half should reside in towns with populations varying from ten to twenty-five thousand. On the basis of these opinions, and with a view to evangelizing Japan within the next fifty years, Mr. Fisher is to recommend, as a conservative estimate, an increase of twenty-five per cent. on the part of missionaries, and one hundred per cent. on the part of Japanese workers, during the next ten years. This means that, by 1920, the American Board Mission must increase its missionary force from sixty-eight to

eighty-five, and the *Kumi-ai* churches must increase their workers from one hundred six to two hundred and twelve. To meet this demand the American Board, allowing for losses by ill health and other causes, must be prepared to send not less than thirty-five recruits, or an average of one family and one single lady, for each year of the decade.

Turning to the requests from the different stations of our mission, we find that from one, Sendai, no increase is asked for, and from Sapporo an increase is conditioned upon the establishing of a Christian school that would call for two American teachers. Of the other ten stations, Tottori and Matsuyama are content with two single ladies each, and Osaka with one, while from Niigata, Maebashi, Tokyo, Okayama, Kyoto and Miyazaki come requests for eighteen families, two single men and seven single ladies. Kobe's request is for an evangelistic missionary of ripe experience. With the exception of Sendai and Tottori, all call for a large increase in the staff of Japanese workers, and in the statements of the above two stations the call, tho not expressed, is clearly implied. Summing up the requests, we have a total of seven new stations, nineteen families, two single men, twelve single ladies, and about seventy Japanese workers, the latter to supply about sixty places.

Passing on to the call from the local associations of the *Kumi-ai* churches, we find that these are even more insistent than the missionaries themselves. The Hokkaido Association alone is silent. From the North East comes an invitation for three new stations, three missionaries and four Japanese; from the Eastern Association, four new stations, seven missionaries and eight Japanese; from Kyoto Association five new stations, five missionary families, and fifteen Japanese; from Osaka, one missionary and one Japanese; from Kobe, one new station, one missionary, and four Japanese; from the Central Association, four new stations, seven missionaries and ten

Japanese; from Shikoku, two missionary families and five Japanese; from East Kyushu, four new stations, four missionary families, and twelve Japanese; from West Kyushu two missionaries and seven Japanese: in all a total of twenty-one new stations, thirty-two families, and sixty-six Japanese. We say families, because there is no direct reference to single ladies, while in several cases the word family is inserted. Probably the ladies have a standing invitation. It would seem safe then to infer that seven of the local associations are calling for at least sixty-four missionaries to come over and help. Mr. Fisher recommends thirty-five; the stations fifty-two, and the associations sixty-four. Which shall we choose? By adding together all three estimates and taking the average, we have before us a total of fifty missionaries as needed by the Mission, or, in other words, an annual reinforcement of not less than two families and one single lady.

The opinions of missionaries connected with fellow societies have been interesting reading. In April the chairman of the Outlook and Evangelistic Committee sent to thirty places, the following list of questions:—(1) In your opinion is there room for the location of additional missionaries in your field? (2) In case there is room, what are the prospects of enlargement by the missionary forces already represented in your field? (3) Would you advise increasing the missionary force by additions from a society not yet represented in your field?

To these questions about twenty replies have been received, from as many missionaries residing in centers that range from Asahigawa, in the North, to Kagoshima, in the South. Five places report no need of increase; all the others are in favor of enlargement, but place the first and foremost responsibility upon those already in occupation. Eleven of these think the prospect of enlargement by present forces so small, that they are ready to welcome the advent of the American Board. These eleven places

are:—Asahigawa, Hirosaki, Nagano, Matsumoto, Utsunomiya, Fukui, Yamaguchi, Tokushima, Fukuoka, Kumamoto, and Kagoshima. The remaining five are rather non-committal in their replies, evidently looking upon the introduction of a new society as of doubtful advantage, and it is but fair to say that all would apparently view with favor the idea of "spheres of influence," in which each society could feel free to carry on and enlarge its work on the lines which it naturally most approves.

Assuming then the need of reinforcements, and an assured welcome in certain places not occupied by us, the next question for consideration is, "In what order shall we dispose of our new-forces?" To the decision of this question the following suggestions may contribute:—

1. It would seem imperative that the first claim upon reinforcements should be from those stations whose forces have been depleted, or who have felt for years the burden of carrying on work with an entirely inadequate force. Under this head would come the claim of Niigata for one family, and those of Miyazaki, Tottori, and Matsuyama for two single ladies each.

2. A glance at the map and statistics will show that the greatest number of unoccupied cities and large towns are to be found in the following prefectures: Kagoshima (five cities and thirty-nine towns), Fukuoka (four cities and eleven towns), Okinawa (three cities and fourteen towns), Tokyo Fu (three cities and ten towns), Tochigi (three cities and four towns), Hokkaido (two cities and twenty-one towns), Yamagata (two cities and two towns), and Mie (two cities and four towns), or if we lump together all towns and cities with a population of five thousand and over, then the order of unoccupied prefectures would be Aichi, one hundred and thirty-nine; Niigata, one hundred and eleven; Kagoshima, one hundred and six; Hokkaido, eighty-nine; Fukuoka and Shizuoka, sixty-nine each; Tochigi, sixty-two; Tokushima and Hyogo, each fifty-eight.

3. If provincial or prefectural spheres of influence are to constitute the principle of division, then Niigata, Miyazaki, Okayama, and Gumma prefectures would seem to be the natural order.

4. Extension along the line of least resistance is recommended by Mr. Fisher, in his paper. If this principle of distribution be adopted, then Okayama, Gumma, and Kyoto, with their comparatively strong and influential churches, from which to push out into neighboring fields, would have the first claim.

5. Whatever may be said of the relative claim of the above suggestions, we cannot emphasize too greatly the fact that we are joined in a most friendly alliance with the whole body of *Kumi-ai* churches. Conference then with our Japanese associates in regard to location of reinforcements would seem to be a prime requisite in making a decision.

In all that has hitherto been written no reference has been made to either Korea or Formosa, but we cannot forget that these places are looming larger and larger in the eyes of the Christian people of the Empire. Every year great numbers are flocking to these new fields of emigration, and are adding greatly to the moral and political problems there. Already there are indications that the American Board will be asked to aid in the solution of these problems, and we must face the responsibility when it comes.

In closing this report we would call attention to the gravity of the present religious situation in Japan. Brigadier

Yamamuro thrilled us all, at the Jubilee Conference, by his burning plea for a recognition of God in the national life. In quieter but no less convincing words, Dr. Gulick told us that the fight is a fight for a personal, rather than impersonal source as ultimate. Were the fight a merely intellectual one, the gladiators of the West might meet the gladiators of the East on a chosen field, and there decide the matter. But such a field would mark but one small corner of the ground to be won. We are fighting against intellect, custom, ingrained suspicion of the cross, our dearest symbol: against the narrowness of a patriotic spirit, which, though constantly broadening in central places, is still to be reckoned with in smaller districts: against an educational attitude that would make of religion a tool rather than a goal: against a lamentable absence of a conviction of responsibility to God; and, in addition to the above, against all the evils that are incident to the rapidly acquired material civilization of the West. What we do during another decade—and by *we* is meant all Christian workers here now, or soon to come, irrespective of creed, color, or clime—will depend primarily upon our likeness to Jesus Christ, and then upon the number and distribution of our forces. We must have at least a reasonably adequate force, placed at strategic points, and on fire with the consciousness of God within. Given these three things, we are fearless of results. To-day, the first of these calls for special thought and prayer on our behalf.

HILTON PEDLEY.

No. of Prefecture. North to South.	Name of Prefecture.	Population by Thousands.	Cities Occupied by Missionaries.	Cities of Twenty Thousand or more, Unoccupied.	Cities of Ten Thousand or more, Unoccupied.	Towns of Five Thousand or more, Unoccupied.
1	Hokkaidō		Otaru Hakodate Sapporo Asahigawa Muroran Kushiro Piratori	2	21	66
2	Aomori	713	Aomori Hirosaki		1	27
3	Iwate	776	Morioka			21
4	Akita	890	Akita		6	24
5	Miyagi	886	Sendai Ishinomaki			48
6	Yamagata	911	Yamagata Tsurugaoka	2	2	27
7	Fukushima	1,232	Wakamatsu Fukushima		4	21
8	Niigata	1,814	Niigata Nagaoka Takata		13	98
9	Ibaraki	1,259	Mito		6	16
10	Tochigi	973	Utsunomiya Nikko	3	4	55
11	Saitama	1,283	Kawagoe		3	24
12	Gumma	958	Maebashi Takasaki	1	2	37
13	Chiba	1,343	Chiba Choshi Sakura		2	37
14	Tokyo	3,027	Tokyo Hachioji Chofu Nakano	3	10	34
15	Kanagawa	1,164	Yokohama Hayama		7	29
16	Yamanashi	572	Kōfu			9
17	Shizuoka	1,371	Shizuoka Hamamatsu Numadzu Nishima Gotemba		6	63
18	Aichi	1,873	Nagoya Toyohashi	1	26	112
19	Mie	1,075	Tsu Yamada	2	4	12
20	Gifu	1,029	Gifu Takayama	1		20
21	Nagano	1,399	Nagano Matsumoto Suwa Ueda		2	35
22	Toyama	769	Toyama	1	4	11
23	Ishikawa	774	Kanazawa		3	32
24	Fukui	626	Fukui		3	9
25	Shiga	692	Otsu	1	1	14
26	Nara	569	Nara Tanabe		2	20

No. of Prefecture. North to South.	Name of Prefecture.	Population in Thou- sands.	Cities Occupied by Missionaries.	Cities of Twenty Thousand or more, Unoccu- pied.	Cities of Ten Thousand or more, Unoccu- pied.	Towns of Five Thousand or more, Unoccu- pied.
27	Wakayama.....	723	Wakayama		2	16
28	Osaka	2,133	Osaka Kishiwada	1	2	21
29	Kyoto	1,144	Kyoto Miyadzu Maizuru Fukuchiyama	1		11
30	Hyogo	1,975	Kobe Himeji Akashi Sumoto Fukura		2	56
31	Tottori	441	Tottori Yonago			3
32	Okayama	1,219	Okayama	1	3	27
33	Shimane.....	734	Matsue Hamada			6
34	Hiroshima.....	1,580	Hiroshima Kure Fukuyama Etajima	1	7	36
35	Yamaguchi	1,041	Shimonoseki Hagi Iwajima Yamaguchi Nishima	1	6	51
36	Kagawa	723	Takamatsu	1	3	25
37	Tokushima.....	719	Tokushima		3	55
38	Kōchi	669	Kochi			24
39	Ehime.....	1,055	Matsuyama Uwajima		2	37
40	Fukuoka.....	1,705	Fukuoka Kokura Kurume	4	11	54
41	Saga.....	669	Saga		2	44
42	Nagasaki	1,085	Nagasaki Sasebo Oshima Hirado Goto Urakami		7	48
43	Kumamoto	1,230	Kumamoto Yatsushiro Toyoshi Amakusa		1	43
44	Kagoshima	1,274	Kagoshima	5	39	52
45	Miyazaki	542	Miyazaki		3	42
46	Oita.....	878	Oita Nakatsu		5	21
47	Okinawa.....	501	Naha	3	14	23
48	Formosa.....		Tamsui Tainan			
				35	244	1596

No. of Prefecture.	Name of City.	Pop. of City in Thousands.	No. of Prot- estant Mis- sionaries.	No. of Y. M. C. A. and Y. W. C. A. Foreign Secretaries.	No. of Roman and Greek Catholic Missionaries.
14	Tokyo	2,168	245	14	12
28	Osaka	1,218	59	4	4
29	Kyoto	441	39	3	3
15	Yokohama	393	48		5
30	Kobe.....	388	40	2	2
18	Nagoya.....	374	32		2
42	Nagasaki	176	28	3	5
34	Hiroshima	135	28	2	1
23	Kanazawa	109	12	3	1
32	Okayama	93	10		
1	Otaru	91	9		1
5	Sendai	91	48		4
1	Hakodate	87	1		2
42	Sasebo	79	2		
40	Fukuoka	79	15		1
27	Wakayama	78	4		1
1	Sapporo	70	17	1	1
37	Tokushima	65	10		
44	Kagoshima	64	11		2
8	Niigata.....	61	2	1	1
15	Yokoshita	61			
22	Toyama	57	2		
43	Kumamoto	57	12		2
35	Shimonoseki	57	4		1
17	Shizuoka	51	11		1
24	Fukui	50	4	1	
16	Kōfu.....	50	5		1
47	Naha.....	47	2		
2	Aomori.....	47	1		2
10	Utsunomiya	47	2		1
12	Maebashi.....	44	6		1
36	Takamatsu	43	2		
39	Matsuyama	42	5		
18	Toyohashi	42	5		
20	Gifu	41	6		
25	Otsu	41			1
19	Tsu	41	4		1
6	Yamagata	40	3		1
21	Nagano.....	39	5		
28	Kōchi	38	5		
30	Himeji.....	38	6		1
12	Takasaki	38	1		
9	Mito	38	5		
2	Hirosaki	37	7		1
7	Wakamatsu.....	37	3		1
19	Yamada	37	3		
41	Saga	37	4		
33	Matsue	36	6		1
40	Kurume	36	2		1
3	Morioka	36	5		2
8	Nagaoka	35		1	
1	Asahigawa	34	3		1
4	Akita	34	11		
21	Matsumoto	33	7		1
7	Fukushima	33	1		1
13	Chiba	32	1		1
31	Tottori.....	32	6		1

No. of Prefecture.	Name of City.	Pop. of City in Thousands.	No. of Protestant Missionaries.	No. of Y. M. C. A. and Y. W. C. A. Foreign Secretaries.	No. of Roman and Greek Catholic Missionaries.
26	Nara	32	6		1
17	Hamamatsu	30	5		
40	Kokura	30	6		1
34	Kure	30	4		1
14	Hachioji	27			1
46	Oita	27	3		1
11	Kawagoe	26	2		
30	Akashi	25	2		
21	Ueda	24	7		
35	Mishima	24			
35	Yamaguchi	21	5	2	1
6	Tsurugaoka	21			1
1	Muroran	20	1		
31	Yonago	19	3		
5	Ishinomaki	19	1		
13	Choshi	19	3		
34	Fukuyama	18			1
1	Kushiro	18			2
35	Hagi	18			1
46	Nakatsu	18	2		1
20	Takayama	17	3		
21	Iida	17	3		
45	Miyazaki	14	4		2
17	Numadzu	14	1		1
34	Etajima	13	2		
43	Yatsushiro	13	6(?)		1
21	Suwa	13	6		
33	Hamada	12	4		
39	Uwajima	12	2		
29	Maizuru	11			1
17	Mishima	11	1		
10	Nikko	10	3		
30	Sumoto	9	2		
29	Miyadzu	9			2
29	Fukuchiyama	8		1	
13	Sakura	8	1		
28	Kishiwada	7			1
30	Fukura	7	2		
43	Hitoyoshi	6			1
42	Oshima	5			
42	Hirado	3			2
42	Goto				3
43	Amakusa				1
17	Gotemba				1
14	Chōfu			1	
14	Nakano		2		
1	Piratori		1		
27	Tanabe		1		
15	Hayama		2		
15	Sakitsu				1
42	Urakami				1
35	Iwojima				
35	Kuroshima			1	
35	Takiyama				
35	Itoizu		2		
			913	40	105

Hyuga Items.

During May, Hyuga was greatly favored with a visit from Miss Strout, of the W.C.T.U., and from Hon. Soroku Ebara, well known in Japan as a Christian statesman and an active temperance worker.

Miss Strout reached Hyuga May 7, and spoke about twenty-five times in women's meetings, in schools, in meetings for the general public, at eight places. Ten of these addresses were in Miyazaki—before combined meetings of the women of the town, and of the normal and higher girls' schools, the polytechnic school, the provincial Educational Society, twice to the general public at the church, and to a theater full of school children, consisting of the seven Sunday-schools of Miyazaki and its immediate suburbs, the children of the four highest grades of the public schools of Miyazaki, and the four schools nearest by. Her audiences in Miyazaki and elsewhere, were limited only by the capacity of the largest rooms available.

Mr. Ebara came by invitation of the Educational Society of the province. Besides his two addresses before this society, he spoke at a combined meeting of the normal and middle schools and the girls' normal and higher school, and, with Miss Strout, on temperance, in the two public meetings at the church, and at the children's meeting at the theater. Hyuga is only very rarely favored with such visits, and appreciates them accordingly.

Another notable event is the departure of the Olds family for a year's furl in America. Farewell meetings were numerous, and almost the whole town seemed to be gathered to bid them good-bye, when they started. They will be greatly missed; and their return will be waited for with a sense of loneliness, not only by us two foreigners, who are left alone, but by the appreciative others with whom, and for whom they have worked.

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